

Christian Questions

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Question. How is a iustifying faith known from a dead faith?

Answer. By the fruites and works which are with faith that iustificeth.

Question. What is faith without good life?

Answer. It is dead.

Question. What are woorkes without Faith?

Answer. They be sinne, be they neuer so glorious before men.

Question. How come men by faith?

Answer. In the tenth to the Romanes Faith cometh by hearing the word of God.

Question. Can a man bee saued without faith in Christ?

Answer. No, for Christ saith, He that beleeueth not, is condemned already.



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A LITTLE

Catechisme, that is to saye,

a short instruction touching christian religion
on set forth by Theodorus Beza. Minister

Minister of the Church of God
in Geneva.

Question. 1.

The first Section.

W Herefore hath God placed vs in this worlde?

A. To know and serue him.

Qu. 2. VWill he be knowne and serued according to
our vnderstanding & wilk or according to that, which,
it hath pleased him selfe, to declare and sette out vnto
vs touching the same?

An. According to that, whiche hee hath
declared vnto vs concerning the same.

Qu. 3. VWhere hath he declared & set out the same
vnto vs?

An. In that booke, which we cal the Bi-
ble, comprehending, together with diuers of
stories, the lawe and the gospel.

Qu. 4. VWho hath made this booke?

An. God him selfe, by the ministry of his
holy Prophets and Apostles.

Qu. 5. VWhat is the law?

An. The doctrine which teacheth vs what
we ought to do, as wel towards God, as one
of vs towards another.

Qu. 6. VWhat is the gospel?

A. The beauenlye doctrine which tea-
cheth vs, what we must beleue to our salua-
tion thorow Iesus Christ onely.

Qu. 7.

48.4.8 642.

A. i.



Qu. 7. Doth this worde couthe all that vvhich we must beleue and doe?

A. Yea, without hauing any neede to adde or ioyne anye thing thereto, or to take anye thing therefrom.

Qu. 8. Say now the articles of your beleefe.

A. I beleue in God, y^e father almighty &c.

The second Section.

Qu. 1. Doth this doctrine teache vs that there is but one only God, or that ther are more Gods then one?

A. It teacheth that there is but one God onely, and that we may not haue moze.

Qu. 2. wherefore say you so?

A. Because it must nedes be, y^e he which is God, shoulde be aboue all other thinges, and therefore he may not haue a fellowe or companion ioyned with him.

Qu. 3. Yet you in naming God haue seemed to rehearse three, that is to say, the father, the sonne, & the holy Ghost?

A. In dede there are three persons, in one only Godhead: but yet these three persons, are but one and the selfe same onely God.

Qu. 4. Meane you that God is deuided into three partes?

A. No, for God cannot be deuised, but I saye, that euery one of these three persons is one, and the selfe same onely God, as good as ther perfect.

Qu. 5. How can this be?

A. It is a misterie or secret beyonde all

our vnderstanding, & yet not withstanding
most certaine and sure, for God hath so de-
clared it and set it forth vnto vs, by his holy
word.

Qu. 6. Doe you then beleue in one onely God,
the father, the sonne, and the holy Ghoste?

A. Yea: and by gods goodnesse, will dye
in this sayth.

The third Section.

Qu. 1. How is the sonne of God called?

A. IESUS CHRIST.

Qu. 2. VVhat meane these vvords Iesus Christ?

A. Iesus is as much to say, as Saviour,
and Christ is as much as anointed and con-
secrated to be our soueraigne king, hauing
power ouer all creatures, our soueraigne or
high prophet, who hath fully declared vnto
vs the will of God his father, touching our
saluation, and our soueraigne or high priest,
which hath fully appeased and pacified the
wrath of God against vs for our sinnes.

Qu. 3. VVhat hath he done and suffered to saue vs?

A. He was conceived by the holy ghost,
and borne of the Virgin Mary, suffered vnder
Pontius Pilate &c.

Qu. 4. Can God suffer or dye?

A. No.

Qu. 5. Is not Iesus Christ true and very God eter-
nall, vvith his father and the holy ghoste?

A. Yea.

Qu. 6. How then is he sayd to haue dyed?

A. II.

A.

A. Because that being verpe God, hee was made man also, to the end that in hys person our nature might beare or suffer the whole punishment due to our sinnes and transgressions.

Qu. 7. Doe you meane that the sonne of God was changed into man?

A. No, because then he should be no more God: & God can not eyther change himself or be changed. But being of himselfe verpe God, hee hath taken our nature vnto himselfe, that so he might be verpe God and verpe man.

Qu. 8. If he had not bin God could he haue bene our sauiour?

A. No, for it belongeth vnto God onely to pardon and forgive sinnes, and to giue eternal lyfe.

Qu. 9. And if he had not bin man, could he haue bin our sauiour?

A. If he had not bin man, hee could not haue died, and therfore we our selues should haue bin subiect vnto death.

The fourth Section.

Qu. 1. Shall all the world be saued?

A. No, for the greater part of the worlde refuse their saluation.

Qu. 2. VVho then are they which shall be saued?

A. They that haue fayth and belceue.

Qu. 3. And vwhat is fayth?

A. A certaine perswasion and assurance,
which

which every true Christian man oughte to haue, that God the father loueth him, for Iesus Christ his sonnes sake.

Qu. 4. VVherfore do you say for Iesus Christs sake?

A. Because that wee beinge altogether corrupted and wholy peruerse in our selues, God could not loue vs, but in respect of him onely, which is man altogether iuste and perfecte, that is to saye, Iesus Christe hys sonne.

Qu. 5. Commeth this sayth of our selues?

A. No, but from the onely grace and goodnesse of God, which doth freely giue it to his elect and chosen ones.

Qu. 6. And they which haue this faith are they saued

A. Yea of necessitie, for God hath giuen his sonne to the ende that every one whiche beleueth in him, should haue life cuerlasting: and he is not a lyar.

The fifth Section.

Qu. 1. But whereby may a man knowe whether he haue fayth or noe?

A. By good workes.

Qu. 2. VVhich be good workes, and which be euill?

A. Those onely are good which he hymselfe hath commanded, and those euil which he hath forbidden.

Qu. 3. Rehearse now the commandements of God.

A. Heare Israel &c. The summe wherof is, thou shalt loue the lord thy God.

Qu. 4. To know Gods commaundements, is not

A. 3.

only

only to know to say them, but men must also vnderstand that which they say: vvhetherfore I demand of you vvhath meaneth that which is sayd in the thirde commandement, to take the name of God?

A. It is to name God, which we muste neuer doe, but vpon iust and good cause, and with feare of his Maiestie whom we name.

Q. 5. Then is it by stronger and greater reason more forbidden to sweare by God in vayne that is to say, to take him for a vvitness and iudge, without iust and good cause vvhy?

A. It is so indeede.

Qu. 6. VVhat meaneth it to sanctifie the Sabaoth day, or day of rest?

A. It is to dedicate and consecrate it to the glory of God.

Qu. 7. Ought we not also to dedicate vnto him all the rest of the dayes of our life?

A. Yea, but this day is particularly and chiefly ordeined for this end and purpose.

Qu. 8. Doe men forbid to trauaile or vvork on the sabaoth day, as thogh to labor wer a thing euill of it self

A. No, but they forbid ordinary and vsuall labor, to do a worke which is better and more profitable.

The sixt Section.

Qu. 1. You haue said that they only are good vvorks vvwhich God hath commanded. VVherfore tel me can vve accomplish & fulfil the commandements of God?

A. No, not so much as begin to doe any thing, but by a certain singular and speciall grace of God. Yea there neuer hath bine or
sh all

that be a man, excepting Iesus Christ only,
which hath perfectly fulfilled the same.

Qu. 2. VVherefore say you so?

A. Because God will saue vs thowhe
his onely mercy in Iesus Christ.

Qu. 3. Yet so it is that a good life is the vway to sal-
uation?

A. It is true that repentance and amend-
ment is ioyned with the forgiveness of our
sinnes: but yet followeth not therevpon, that
we be saued by our workes.

Qu. 4. And vvhy shall vvee not be saued by oure
vvorks seeing that they are good?

A. Because they be not good inough for
that purpose.

Qu. 5. VVherefore then are they good?

A. To sette forth Gods honor: to winne
or els to strengthen our neighbors, and to
make vs know and feele in our selues, that
we are the children of God.

Qu. 6. Good vvorks the make vs not Gods childre?

A. No, for contrariwise a man must first
be the child of God before he can doe good
workes: but this is a mark or badge where-
by a man may know the children of God.

Qu. 7. VVhat then maketh vs the children and
sonnes of God?

A. The onely grace and mercie of God,
by his holy spirite, because he hath elected
and chosen vs from before all everlasting-
nes, according to his good pleasure.

The seventh section.

Qu. 1. The holy ghost then is he vvhich maketh vs the children of God: but what instrument or meanes doth he ordinarily and commonly vse to bring vs to that honor and keepe vs in the same?

A. The preaching of the worde, prayer, and the vse of the sacraments.

Qu. 2. VVhat call you preaching of the word?

A. An exposition of the writings of the Prophets and Apostles, which is don in the Church by such as he hath called to that holy ministry: of whom it is sayd: he that receiuethe you receiueth me.

Qu. 3. How doe you pray?

A. Saying. O our father whych art in heauen &c.

Qu. 4. To whome speake you these words?

A. To God the father,

Qu. 5. How is he your father, seeing that he hath but one onely sonne, that is to saye, IESVS CHRIST?

A. First, because that Iesus Christe his eternall sonne, being made man is become our brother: secondly because he loueth me in Iesus Christ his sonne, with a greater then a fatherly loue and affection.

Qu. 6. Albeit then that you direct not your speache and wordes, eyther to the Sonne or to the holy ghost yet you doe not exclude or shut out eyther the one or the other.

A. No, for I can not call him father but in the name of his sonne Iesus Christe, nor pray vnto him but by the holy ghost.

Qu. 7.

Qu. 7. And is it not lawfull for a man to frame or make his prayer to the person of the Sonne and of the holy Ghoste ?

A. Yea in deede . For seeing that the three persons are one only, and the self same God, inuocation or prayer doth equally belong vnto them. And whether I call vpon the father in the name of the son by the holy ghost, or that I make my prayer vnto y son to lead and bring me to the father, or that I pray the holy ghost to teach me the father & the sonne, all commeth to one.

The eyght Section.

Qu. 1. And what is a Sacrament ?

A. It is a thinge which God setteth before mens eyes in his church, to signifie vnto vs for our saluation, an other thing which men see not.

Qu. 2. And wherfore hath god ordeined these signes to his promises ?

A. For to make vs so much the more assured of the certaintie of them.

Qu. 3. How many such signes are there in the christian Church ?

A. Two, that is to saye, Baptisme, and the holy Supper.

Qu. 4. VVhat see you in Baptisme ?

A. Water.

Qu. 5. VVhat doth this water signifie vnto you ?

A. The blood of Iesus Christ.

Qu. 6. To what ende ?

A.

A. To make cleane my finnes, as the water being occupied maketh cleane the filthines of the body.

Qu. 7. Doth this vvater make cleane and purdge sin?

A. No, but it signifieth vnto me that which washeth my finnes, to wit, the bloud of Iesus Christ.

Qu. 8. Meane you that this matter or substance of the bloud of Iesus Christ vvasheth our soules?

A. No, for our soules can not be clenfed with any matter as our bodyes. But thys bloud maketh me cleane, because that Iesus Christ hath shed it for satisfaction and full recompence for my finnes.

Qu. 9. Is there any difference betweene the vvater of Baptisme, and common vvater?

A. No, as concerning the matter and substance (for it is alwayes water) but ther is very great difference as concerning the vse: for the common water serueth to wash and make cleane our bodely filthinesses, and the water vled in Baptisme, is a sacrament of the washing of our soules.

The ninth section.

Qu. 1. VVhat see you in the supper?

A. The breade and the wine, whyche is there giuen and receiued accordinge to the ordinaunce and institution of God.

Qu. 2. VVhat doth this bread and this vvine signifie vnto you?

A. The breade signifieth to me, the bodye cruci-

crucified for me, and the wine signifieth vnto
to me, the blood shed out for me.

Qu. 3. To vvhhat end?

A. To testifie vnto me, & to assure me that
euen as this bread & this wine, are ordeined
for the maintenāce and nourishment of this
life, so our Lorde Iesus Christe hath giuen
his body and his blood for me, & giueth him
selfe to me, to the end that from him, as from
a fountaine, there may flow vnto me eternal
life.

Qu. 4. Are this bread and vvine our spirituall nou-
rishment?

A. No, but they signifie vnto vs þ from
whence very eternall lyfe it selfe proceedeth
that is to say, from him which hath suffered
his death and passion to take away the cause
of our death, that is to say sinnes, and to re-
nue vs vnto eternall life, thozow a spirituall
liuelinesse, which resteth and remaineth in
fn.

Qu. 5. Is there any difference betwene the breade
and vvine vsed in this sacrament, and common bread
and vvine?

A. No, as touching the matter and sub-
stance (for it is alwayes bread and wine)
but there is very great difference, as concer-
ning the vse: for ordinarie and comon meats
are appoynted for the vse of this present life
but this sacramēt is ordeined to signify and
seale

Seale vnto vs our spirituall and euerlasting
nourishment.

The tenth Section.

Qu.1. VVherefore hath the Lord ordeined and instituted two signes in his holy supper, seeing that in Baptisme there is but one onely?

A. To assure vs that he doth not fede vs to the halues but wholly, being not onelye our meate but also our drinke.

Qu.2. VVhere is Iesus Christ now according to his humain nature?

A. In heauen, from whence he shall come to iudge the liuing and the dead.

Qu.3. By what meanes can you then whyche are on the earth receiue him?

A. As I receiue with my hand and my mouth the sacrament, that is to saye, that bzeade and that wine, for the nourishment of this bodye, euen so by the vertue, and power of the holy ghosse, I doe inwardlye and in my soule receiue and imbrace thozow fayth our Lord Iesus Christ, very God and very man, that by him I may liue eternally

Qu.4. Doe they which haue no fayth receiue Iesus Christ in the supper?

A. No, for Iesus Christe is not receiued but by fayth, yet doe they in deede receiue þe sacraments, but to theyr condemnation.

Qu.5. How so?

A. Because that they make no differēcc betwene common bzead and common wine,
and

and that which is the sacrament of the body
and bloud of Iesus Christ, wh^o they relect
and throw from the thorow their vnbeliefe.

Qu. 6. How must a man prepare him selfe to come
worthely to the supper?

A. If he haue true repentance of the lyfe
that is passed, confessing their sinnes before
God, & amending them towards God and
his brethren, so much as in him lyeth, with
a full deliberation and purpose to be better
in time to come, & embracing Iesus Christ
by a true sayth in his promises and Sacra-
ments for the alone and onely sauio^r.

Qu. 7. But hath Iesus Christ left it vnto our libertye
and choyse, whither we vwill goe to the supper, or not
goe to it?

A. In forbidding men to resorte thether
vnworthily, he commaundeth al them which
haue iudgement and discretion, to prepare
thēselues y^e they may repaire worthily to it.
God giue vs all grace to go to it, to his honor
and glory, and to our saluation. So be it.

A prayer to be sayd of children be-
fore they study theyr lesson.

Wherein shall a child adoresse his way, in
guiding himselfe according to thy worde O
Lord. Open our eyes & we shal consider the
merueilous things of thy law. Giue vs vn-
derstanding, and we shall keepe thy law, yea
we will keepe it with our hart.

A prayer to be sayd

O Lord vvhich art the fountaine of al vvifedom & knowvledge, ſeing it hath pleaſed thee to giue vs the meane to be taughte in our yong age to knowve howv to guide our ſelues holily and honeſtly, in al the reſt of our life hereafter to come, let it pleaſe thee alſo to lighten our vnderſtandinge (vvhiche of it ſelfe is blind) that it may comprehend and receiue that doctrine and learning, vvhich ſhall be taught vs, confirme alſo and ſtreenen our memory to keepe it vvell: diſpoſe our harts to receiue the ſame vvillingly, & vvith ſuch deſire as is meete, leaſt that thorovv our vnthakfulnes, the oecaſion that thou doſt offer vnto is ſhold periſh or be loſt. To this end pouer vpon vs we pray thee thy holy ſpिरितe, vvhich is the ſpirit of all vnderſtanding, truth, iudgement, vvifedome and learning, vvhich may make vs able to profit ſo vvell that the pain vvhich ſhall be taken in teaching vs be not loſt. And to whatſoeuer ſtudy that vve apply our ſelues, graunt that vve may refer it to the true and right end, vvhich is to knowve the in our Lorde Ieſus Chriſt, that vve may haue full truſt of our ſaluation and eternal life in thy grace, and may ſerue thee vvrightly and purelye, according to thy good pleaſure, ſo that al that vvich we ſhal learn, may be an inſtrument to help vs therto. And ſeing that thou doeſt promiſe to giue vvifedome to the little ones, and ſuch as are humble, and on the other ſide, to confound the proud in the vanity of their vvits and vnderſtandings: & likewise to make thy ſelfe knowven vnto them that be of an vvpryghte hart, & on the other ſide to make blind the vvicked & vngodly, vve beſeeche thee to faſhion & ſubdue vs to true humility, that thereby vve may be made apte to learne & obedient alſo, firſt vnto thee, ſecondly vnto our ſuperiours vvhich thou haſt appoynted to gouerne

of Children.

and teach vs. Morcouer vve hartely praye thee to dis-
pose and frame our hartts, vnfeynedly to seke thee, for
saking all fleshly and euil affections, and that vve may
nowv in such sort prepare our selues, to serue thee
hereafter in that estate and calling, vvhiche it shall
please thee to ordeine and appoynt for vs,
vwhen vve shall come to age. Heare

vs O father of all mercy
thorow our Lord Je-
sus Christ. So
bee it.
(:.)

PSALME. XXV.

*The Lorde reuealetb his secretes, vnto them
whick feare him, and maketb them to knowe
his couenaunte.*

*Imprinted at London by
Hugh Singleton, dwelling in Creede
Lane, at the signe of the gilden
Tunn, neere vnto Ludgate.
and are there to
be solde.*

Cum priuilegio.

Anno. 1579

